

# Touchstone

Surrey  
Earth  
Mysteries



No. 51

July 1999

## A WATKINSIAN IN SOMERSET

I recently found a very interesting ley in Somerset with very many Watkinsian features. It goes through the market cross at Cheddar (readers of *The Old Straight Track* will be familiar with Watkins' interest in market crosses and his several pictures of them, along with his association of the words "mark" and "market". The line was found by dowsing to be 20 paces wide - a particularly wide one, which, if it follows the trend of all others tested, would increase to 40 paces at sunrise and sunset. I had thought it probably was wide as it has some "nearly" points along its length - ones that the pencil line seems to just miss but which would probably be taken in by the sunrise/sunset width.

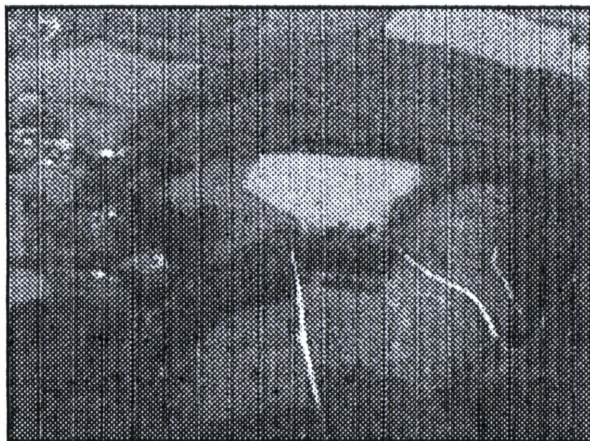


*Cheddar Market Cross*

Coming south, the line first skirts Cadbury Hill hillfort north of Congresbury (not the famous Cadbury). About two miles of road here follow its general direction, though there are now many bends. The last quarter of a mile to Brinsea is coincident. The name is from "St. Congar's Hill", Congar being a hermit said to be a son of an emperor of Byzantium. He built a small oratory beside the Yeo; he died on pilgrimage to the Holy Land but his body was

**SURREY EARTH MYSTERIES GROUP MEETS ON THE SECOND  
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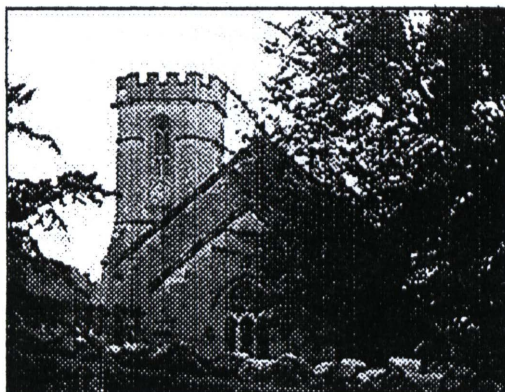




*Dolebury hillfort from a hot air balloon,  
12th June 1999*

is that the ramparts were faced with great blocks of stone which are still visible. The site encloses about 17 acres and obviously had a considerable population. The name is thought to mean "the idol hill" from the Old English *dwol* and *beorg*. (Probably a similar derivation to corn "dollies"). This was a site of pagan worship and the warren, from the Old English *warian*, to guard, suggests it was an important one. It was a very well-defended hillfort. Just south of Rowberrow Church the line goes very close to a tumulus - almost certainly this would be taken in by the width.

It then skims along "The Perch" near Shipham. Shipham Church is not on this line, and is only about a hundred years old, but there seemed to be quite strong head-hum there and when asking the rod if there was a ley from here to Cheddar the answer was in the affirmative - and this one was found to be about thirteen paces wide, going obliquely across the nave of the church. (There is, incidentally, a beautiful view of the hillfort near Banwell from the west window of this church). When checking this later, this line was found to mean-follow the Shipham-Cheddar road and pass through the modern Catholic church in the north of Cheddar before arriving at Cheddar Church. Going across the Levels it then passes



*Shipham Church*

returned to Congresbury, though his grave was never found.

The line passes very close to the major multijunction in Churchill, then continues through Dolebury Warren, the largest hillfort in Somerset, and Rowberrow Church nestling below the hill to the south of it. Dolebury Castle is a few miles north of Cheddar and offers spectacular views in all directions except back towards the Mendips themselves. What is impressive about Dolebury as an Iron Age Castle

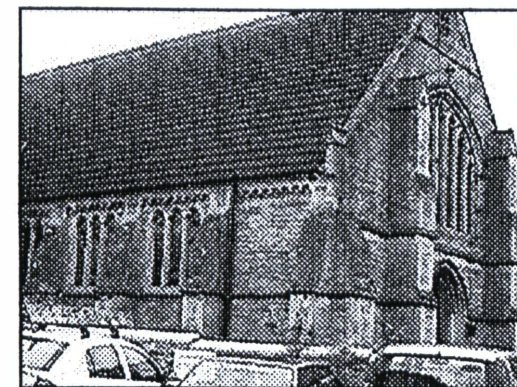
through the *east* end of Glastonbury Tor (not the tower) and a coincident road on Kennard Moor to the south of it. It then meets two other leys at Park Wood, which is the centre of the Somerset Zodiac, and goes through Barton St. David Church.

The original ley continues down a very steep piece of coincident track in the north of Cheddar, where it was picked up by dowsing and where there is a good view across the town to Cheddar Church tower. The line then goes through the market cross. This is really two crosses in one - the 15th century preaching cross had its roof and columns added a century later, providing covered stalls for market traders.



*The ley width stretches from the  
chancel arch to a point five paces  
from the font*

Obviously the whole church, including the sanctuary, would be taken in when the line doubles at sunrise and sunset. There was strong head-hum everywhere in this church, and indication of another line running the length of the building.



*Methodist Memorial Church*

It is an excellent example of Watkins' premise of the Mark that became Market. The ley was picked up strongly here and at the Methodist Memorial Church a little further on - going through the centre of the church, but the Market Cross seemed to be on the west edge of the line. There was rod spin at the Market Cross. From back along the road a little, the line is seen to go through the crest of a considerable hill when looking north.

From here it continues along Church Street to St. Andrew's Church, Cheddar, beside the Cheddar Yeo that carved the nearby Gorge. Spacious and richly carved, with a tall west tower, the church reflects the parish's prosperity in the fourteenth century. Again the line goes through the centre of the nave, almost directly across it, reaching from the chancel arch to a point five paces before the font at the other end of the church. The font is in the 14th century Decorated style, with a 17th century Jacobean cover.



Behind the church, the churchyard path runs along the centre of the ley to a crucifix war memorial. There are some multiple trees here, and one very strangely twisted one near the memorial.

It leaves the Mendips to travel across the Levels to Lower Godney and crosses the Meare road (itself straight and on a ley linking the Red and White Springs at Glastonbury) at Cold Harbour, the name written much about in The Old Straight Track.

Then it skims the eastern end of Wearyall Hill, site of the legendary planting of Joseph of Arimathea's staff, to continue through Holy Trinity Church, Street. This church dates back to the 14th and 15th centuries, but was extensively restored in 1826 and 1843. The green island site on which it stands, looking out over the Levels, is much older than the present church and was probably in use in Saxon times. The ley then passes through the crossroads on the Portway near Millfield School at Bove Moor, which is as its name suggests a hill with good views over the moors. It then passes quite close to the Monument north of Compton Dundon, but it is not certain whether close enough to be taken in when doubled, before skimming along the ridge there.

We have a line full of sacredness of many kinds, and one which I am sure would have excited Alfred Watkins.

### **Reactions of Animals to Power Points** *by Rienk Noordhuis*

My writing has been inspired by reading the book *The Elements of Earth Mysteries* by Philip Heselton and by my desire to meet or contact people with an interest in earth energies. The following (in slightly different form) I had also sent to The Ley Hunter, but although I received a kind letter back it wasn't what I was looking for.

I don't know much about ley lines and I understand that these, in the true definition of the concept, have not necessarily anything to do with lines of earth energies. But I am one of those people that were inspired by just the idea that lines of earth energy exist and that they can be felt. Before I heard about leys I knew about "power points" and with friends in Holland we started to try if the detection of such points can be reproducible; i.e. can be felt and dowsed by various persons at the same location. As you probably also experienced, various people feel or detect an equal amount of different things but some strong "powerpoints" were detected by different people. I believe that earth energies are as variable as there are people so cannot be "standardised" easily. When I read about ley lines in Holland (Vleer has written a small book) I went to find one of the longest lines he described in a woodland area (crossing a Bronze Age tumulus). I still don't know if I was right but anyway I felt vibrating energy (rather unpleasant) and could follow the line a mile north.

I am a biologist and was interested in how wild animals react to earth energies. My conclusion is that even for animals this is a "personal" thing but there seem to be some consistencies. One powerpoint under a larch tree was a favoured place for a buzzard and to my surprise I once saw two ravens (rare in that area) landing in that tree. Buzzard and goshawk nests turned out not to be on "power points" but rather on "warm" energy spots.

Roe deer and tawny owls generally sought places with (to humans) pleasant energy whereas foxes could either choose "pleasant" or "eerie" places. The old folk tale that ants like to have their nests on power points I could often confirm for small ants, but I only found minor power points in relation to ants.

I once spoke to an entomologist who told me he had been visited by a Polish colleague, who claimed that in Poland the red forest ants nests were always on power points. Apparently he had a device for mapping them (I believe electromagnetic). They set out to do the same in Dutch woodland and mapped the powerpoints but there was no relation at all. He thus remained sceptic but said the last word about it still has to be said. I looked at many nests myself and could not find clear "power point" either; although some nest locations had elevated energy of some sort. Also the ants themselves emitted a powerful energy. This inconsistency between Poland and Holland could perhaps be explained by a difference in forest morphology (if this exists) because through acid rain Dutch woodland usually has enormous grass tussocks on the forest floor and ants may be at first concerned with taking enough sunshine. Such places are already rare due to bramble cover, grass etc.

As I wrote to the Ley Hunter editorial; since living in England I have been increasingly interested in ley lines or rather "earth energy lines" (of which the existence is in dispute). When living in Ryton or Dunsmore in a house called Church Farm that is built next to the 900-year-old church, I think I detected two energy lines outside the church just behind the altar (forming a point of strong energy just there amongst the archetypal yew trees). One line went roughly north-south, the other one very roughly east-west. First I felt the lines by hand, later I started dowsing them over short distances. One line was more pleasant than the other and to my surprise the east-west one (direction of Rugby) made a short "curve" just behind the church, to come back on track again further on. Nearly a mile to the east the line appeared to split (in two or three lines) near a huge poplar. These lines could merge again later but I have not found out.

Again I observed animals near the lines. One hedgehog was found (and disturbed) right on top of the north-south one near the church. One group of sand martins was seen swarming in an excited way above the crossing of the lines and so were some seven (Daubenton?) bats in the same spring weeks. Both appeared to take up energy. Many barn swallows were frequently near the church. The last swallows I saw frequently near a line I think I have dowsed in Cambridge (though I am not a good dowser), at Chesterton, not far from the river, especially on overcast and relatively cold days. Racing dogs had been

kept at Church Farm for some time but the business failed completely. The dog houses were in the old stables that ran almost parallel with the church. And from the gnawmarks it was concluded that they had suffered badly in there. Some Daubenton bats used the north-south one to go back and forth to their feeding grounds and daytime shelter. Personally I experienced Church Farm, as rather eerie, and it was always cold there. Working near the line aggravated my backache.

The one in Cambridge could make a very pleasant atmosphere round it although negativity could also be enhanced on the line. I would like to collect more data about animals and ley lines. I am in the belief that certain animals (such as bats, swallows, swifts, hummingbirds etc.) could benefit from the energies from the earth, and perhaps use certain lines for migration. I enjoyed very much reading Mr. Heselton's book and like his approach. He leaves a lot of room for the personal experience and I too have done such simple rituals as he describes in the chapter about special sites.

A few days after writing the above I saw the nature programme *Supernatural* which showed the sensitivity of some animals to electromagnetic waves. In agreement with folklore on "powerpoints" ants were attracted to equipment radiating electricity such as traffic lights (fire ants causing traffic light failure in the Southern U.S.) and bees hating electrically charged areas (near powerlines, attacking hedge trimmers) because it would interfere with their ability to collect pollen. An anecdote from last summer may be in place here. On the farm near Basingstoke where we do research bees have been placed in six hives near a shelterbelt. One hive was always in darkness and became extremely aggressive, repeatedly attacking people at 50 m distance. I decided to investigate in the winter and I did perceive a negative power point near that particular hive. A Dutch beekeeper has distinguished two types of power points of which one is beneficial to bees. I suspect these may be "warmth" points where the earth is emitting "warmth" (such as I have experienced on occasions).

Presently we are clearing slow worms in order to rescue and research them on a site near Winchester. I have reason to believe that reptilians are sensitive to the energies. I suspect a small leyline on the site and will investigate more closely with respect to slowworm capture. Barn swallows love the site (it's an old scrap yard) and hang around near the possible line.

I enjoyed reading *Beginnings* and *Skyways and Landmarks Revisited*. I admire the research you have done so far and I understand your quest for an objective ley detector. Imagine leylines as energy lines becoming publicly accepted! All landscape designers and planners will have to study them and take them into account. Important leys will have state protection. Tree clumps will be planted and so on.

Near Coventry in Ryton on Dunsmore where I stayed on Church Farm it was always cold (in the extreme) and the house was possibly haunted although no-one so far saw the actual ghost. I wonder if these phenomena had something to do with the north-south ley that went

from Ryton Wood to Brandon nature area. The other line seemed to have more of a positive energy (passed along a lone pine and a lone badger). I tried to improve the line with a small ritual. I have a question about the movement of the lines over centres. Presumably the line crossing was on the altar at the time the church at Ryton was built. I found it about 10 metres away from it behind the altar (outside the church). Of course I have got many other questions and would like to visit one of the meetings in the coming months.

## NOTES AND NEWS

### London Earth Mysteries Circle

(7.00 pm. 2nd and 4th Tuesdays, The Meeting Room, the New Diorama Centre, 34, Osnauburgh Street, London, NW1. Members £1.50, Non-members £2.50, unwaged £2)

**June 8th** The Myth of the Temple in Egypt, by Mog Morgan

**June 22nd** Shrovetide Traditions in Central Europe, by Nigel Pennick

**July 13th** Rasputin - Neither Monk nor Madman, by Allen Hunt

**July 27th** Contributions and Social Evening

**Saturday 31st July** - Tour of Avebury Area, looking at newly discovered and rarely visited sites. Guide: Neil Mortimer, editor of 3rd Stone magazine.

### Travel and Earth Mysteries Society

**June 12th** - Field trip to Winchester area - Cathedral, St. Catharine's Hill Maze, King Arthur's Round Table etc. Please ring Lionel - 0181-979-3148.

**June 27th** - History, Mystery and Magic in the land of Sussex, by Bob Brown. (Hampton). Please ring Lionel - 0181-979-3148.

**July 25th** - TEMS Garden Party. Talk following lunch: The Devil at Play, by Jeremy Harte. (Hampton) Booking essential - please ring Lionel - 0181-979-3148

**August 15th** - Exploring the Aura (Wimbledon). Please ring Ann - 0181-542-3110

**September 10th-12th** Weekend in Norfolk. Please ring Joy - 01707-873-761

**September 26th** - Satan's Mistress, by Val Lewis. The extraordinary story of Joanna Southcott, her cult and box of prophecies (Hampton). Please ring Lionel - 0181-979-3148.

### The latest on circles

At the TEMS meeting in May, Andy Thomas gave a very convincing account of the corn circle mystery, with slides showing the events from the eighteenth century "mowing devil" through to the latest happenings in fields this year. Corn circle competitions and other man-made circles were shown, but while these were often quite neat, they were on a much smaller scale than most mystery circles (showing that these would take an impossibly long time for anyone to make) and never showed the intricate swirl patterns of the real thing. There were also many other individual features which seemed to preclude human manufacture, such as arcs which would have to have had their centres outside the circle in areas of untouched crop, which were undisturbed. Also there were several which, when researched, indicated



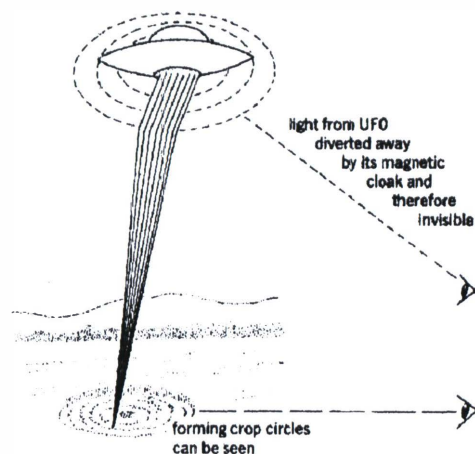
the same particular date in the future, though what is indicated for that date is not clear. Others were so precise mathematically in various ways that it would seem impossible for any human hands to have constructed it during the hours of darkness and in such short periods of time. It seems certain that the glyphs are made by some intelligent agency, but Andy did not think that this was extraterrestrial visitors.

*Alan Watts, scientist and UFO researcher over many years, did not agree with this in his book UFO Quest, (published 1994) as the following extract shows. The book is thoroughly recommended; a likely source for this or any other book on our subjects of interest is Spacelink Books, 115, Hollybush Lane, Hampton, Middlesex.*

Tel:0181-979-3148

## Why UFOs?

The reader may well think that I have jumped the gun when I unequivocally attribute the crop designs to UFOs. The answer is that no theory fits the facts other than that the designs are being drawn by some form of electromagnetic beam controlled from an invisible UFO.



**Fig. 14.2** How an otherwise invisible UFO could draw the crop designs.

It would appear from the available evidence that there may be an intermediate small kind of telemetry disc which occasionally can be seen actually doing the drawing, but it must, one imagines, receive its power down a beam projected from much higher up. However, the UFO is not always invisible. On at least one occasion a UFO has been caught in the act of making a circle.

It was the first report of a circle in England in 1991 and came from Butleigh in Somerset. A local lad, Dave Harris, was riding his bicycle towards Butleigh when he heard a high-pitched humming near an

avenue of cedar trees which crossed the road. Some 15 ft up over a field of very early wheat to his left he saw a silvery bell-shaped craft. It was stationary and below it a spiralling vortex of 'aura-like' light was making a circle in the crop. Harris was so astounded by what he saw that he rode his bike into the side of the road and fell off on to the grass verge. The craft subsequently flew away at high speed and, apart from the hum, there was, Harris said, just a swishing noise as it departed. The whole thing was over in a few seconds. All this had taken place in broad daylight around 6 p.m. on Sunday, 14 April 1991 (Good, 1992).

Harris's description of the light as 'aura-like' indicates that it was not brightly luminous or clear-cut. Ionized air formed about a beam of strong EM radiation could produce a diffuse light like an aura. There was also the hum, which we can attribute to the skin waves in the magnetic shell surrounding the UFO playing on the surrounding air and so coming to Harris as a hum.

Other observations of UFOs in association with circles have occurred. Delgado and Andrews (1990) report that two pensioners, Pat and Jack Collins, were driving over Stockbridge Down in Hampshire on the evening of 6 July 1985 when they were extremely frightened by the appearance of a huge circular object standing on edge like a ferris wheel. It was stationary and hovering close to the ground some 200 yds from them. Yellow-white lights surrounded the rim of the object, while other lights formed spokes to the centre.

Groups of five crop circles were discovered the following morning near Alresford (12 miles east of Stockbridge) and at Goodworth Clatford (44 miles north of Stockbridge). A similar form of sighting was made near Warminster in August 1982 and again there were crop circles in the vicinity.

This form of sighting is very unusual and it is doubtful if these wheel-like devices were busy making the circles that were afterwards found in the vicinity. However, they might conceivably be 'mother craft' providing back-up for the smaller UFO doing the actual work.



*Stanton Drew by moonlight, by Rob Stephenson*

## MEYN MAMVRO

**Ancient stones & sacred sites in Cornwall**

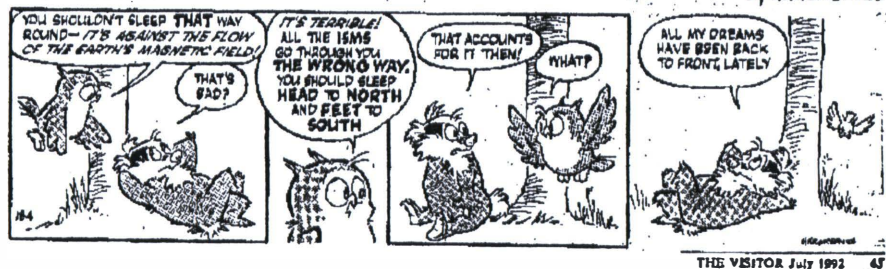
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## HAYSEEDS



### *From ALFRED WATKINS 1855-1935 - Pioneer Photographer and Antiquarian - from the Hereford Web Pages*

Watkins' involvement in the world of photography started with a primitive pinhole camera which he made from a cigar box. He felt that the entire process of getting a good picture was simpler than what was thought at the time, and involved only one factor, that of the property of light. With that in mind, Watkins devised his Exposure Meter after working out the mathematical properties of light, the size of the camera lens, and the amount of exposure. In April of 1890, he published his findings in the British Journal of Photography, and he also took out a patent for his exposure meter. Like so many good ideas, it received a poor reception amongst the business community! Not to be deterred, Watkins invested his own capital and set aside a room in the imperial Flour Mills for the manufacture of the meters. The original price was one guinea. This was the beginning of the Watkins Meter Company.

The Watkins Meter Company manufactured the various meters, including the Bee, named after Watkins' own devotion to amateur beekeeping (a collection of his books on beekeeping is now kept at Hereford Library). The company also developed the Watkins Time Tank and the Watkins Time Thermometer, and published the "Watkins Manual of Photography" and issued periodical Plate Speed Cards. The Manual ran into eleven editions. Watkins himself answered many personal letters from photographers with problems.

In 1908, Watkins became President of the annual convention of the Royal Photographic Society, held in Hereford that year, and he gave a public address. Two years later, he was made a fellow of the Society. In the same year, he was awarded the 11th Progress Medal in the Society's history for his scientific research in exposure and development. The then President, Lord Crawford, said at the time, "The mere fact of the Society giving the highest honour at its command to Mr Watkins this year stamps his methods and inventions with a significance which no other Society in the world could give them".

In 1911, Watkins published a book for photographers called "Photography: Its Principles

and Applications" which became a valuable reference work. It was universally praised and was reprinted three times. Watkins carried out the practical research for his book in his cellar at Vineyard Croft. He was not a believer in expensive equipment and built his dark-room with suitable everyday materials to hand.

Alfred Watkins' contribution to photography is not his only claim to fame. He also invented a flour to make a perfect brown bread, the Vagos or "Wandering Maiden" from the Roman name for the River Wye. Though a brown loaf, Vagos did not qualify as a wholemeal because the roughage had been excluded from its ingredients. The loaf soon became popular, it had a pleasant slightly malted flavour and sold well in the local shops. Watkins promoted his new loaf at the Baker's Exhibition which was then held at the Agricultural Hall in Islington, London.

Watkins was also a keen archaeologist and antiquarian. His association with archaeology led to him joining the Woolhope Naturalists' Field Club (founded 1851) which was based in Hereford. He became a leading member of the club and gave frequent lectures, illustrated with his own slides. He also undertook a survey of pigeon-houses in the county. His report, illustrated with many photographs, was reprinted in 1889 from the Royal Archaeological Journal for private distribution. However, his longest and most comprehensive survey for the Club was of church and market crosses. He photographed and measured some 120 crosses, all of which were included in his report, "The Standing Crosses of Herefordshire", which was published by the Woolhope Club in 1929.

Today, Alfred Watkins is best remembered for his controversial studies of "Ley Lines"; he spent the last fourteen years of his life accumulating a mass of evidence to support his controversial views. Watkins made his momentous discovery on June 30th 1921, when, during a visit to Blackwardine, near Leominster, he decided to look at the map for interesting features. He suddenly realised that a series of straight lines could link all the various landmarks into a network of ancient tracks. He believed that this alignment could not be due to mere chance. He believed that prehistoric man had deliberately made the tracks as a sort of road network, using the various landmarks as sighting points. Many of them are situated on hilltops where they could be seen against the horizon, and thus made excellent reference points for the Neolithic or Bronze Age traveller. He first voiced his discoveries in public at a slide-show and lecture to fellow members of the Woolhope Club where, although treated with some scepticism, they were well received and aroused keen interest. A few months later, in 1922, Watkins published his first book about Leys, called "Early British Trackways". During the next three years he continued to amass evidence to back up his proposals concerning Ley Lines. His best known book on the subject, "The Old Straight Track", first published in 1925, is still in print. In 1927, Alfred Watkins published the "Ley Hunter's Manual" which became a popular guide for field-workers. During the 1920s, the Old Straight Track Club was formed, with Watkins as president. It catered for well informed people in sympathy with his findings and who wished to find out more about them.



## **THE HIDDEN UNITY and BEGINNINGS**

*The Hidden Unity* looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings.

*Beginnings* is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins.

## **EARTH PEOPLE, SPACE PEOPLE**

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and the MS is presumably lost. To try to make up for the loss in, a much more modest size, this booklet has been prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

Each booklet is £2 plus 30p p&p from the Touchstone address.

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